The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

EDITORIAL BOARD
MICHAEL WILLIAMS, Editor
GEORGE N. SHUSTER, Managing Editor
MARY KOLARS, Assistant Editor
FREDERIC THOMPSON, Assistant Editor

JOHN F. McCORMICK, Business Manager

EDITORIAL COUNCIL
CARLTON J. H. HAYES
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

Published weekly and copyrighted, 1936, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single Copies: $.10.

VOLUME XXIV | Friday, September 25, 1936 | NUMBER 22

CONTENTS

Through the Cross to Light 493
Week by Week 495
Distress in Puerto Rico ..... Richard Pattee 497
At the Texas Centennial ..... Anna Blanche McGill 499
Father Hecker's Chapel ..... Peter Moran 501
The Harvest of Despair ..... Bernard Coffin 503
Old Map: Mare del Sud (*verse*) .. Frances Frost 504
The Screen ..... James P. Cunningham 504
Seven Days' Survey 505
Communications 508
Books ..... John A. Ryan, Philip Burnham, F. A. Hermens 509

Previous issue of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*

THROUGH THE CROSS TO LIGHT

IN AN hour "so critical in the history of Europe and the world," and "in which we ourselves are so near our day of final reckoning," Pope Pius XI, exerting all his failing energy, has delivered to humanity—particularly to its leaders—a message which, whatever its immediate effect may be, will unquestionably be remembered always as one of the most remarkable, most extraordinary, utterances to have come from the lips of any Pope ever recorded in all the long, blood-and-tear-stained history of Christianity. Before him stood his "beloved sons and exiles of Spain—of a Spain so dear to us and now so desolate that it fills our hearts with an utterly inexpressible tumult of afflicting and conflicting feelings and emotions." He could weep, he said, because of the bitterness which afflicted his heart. Yet again, he "would rejoice for the sweet and proud joy which consoles us and makes us jubilant." Sealed with the searing signs of the "great battle of suffering" which they had borne, and in which so many of their fellow bishops and priests and nuns of Spain have been slain and tortured and, in many cases, actually crucified, these exiles had come to him, the Pope assured them, representing the martyrs, "to tell us of your joy in having been found worthy, like the first Apostles, to suffer for the name of Jesus, and your happiness is like that once praised by the first Pope. . . . It is just as the Apostle saw the first martyrs, and his admiration at seeing them called forth those proud and magnificent words which he cast in the face of the world and which declared the world unworthy of them: Of whom the world was not worthy."

Yet, mastering his emotions, the aged Father of the Faithful poured forth not only the sorrow and joy of his heart, but also the illumined judgments of his mind, and the profound aspirations of his soul, in a prophetic message to all mankind. Even the obviously imperfect and hasty English

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

translation communicates an almost terrible beauty, and a wholly terrible warning. To the multitudes who actually heard his voice, or who listened to the translations which carried his meaning throughout the world, the experience was something altogether unique. For all those, and for those who read his words, and who ponder them well, the Church of Jesus Christ has spoken the most solemn, peremptory, fateful warning ever delivered to the races and nations of mankind. For the Pope, to whom "has been communicated by the Supreme Father of all an all-embracing fatherhood," spoke not only to his exiled sons from Spain, but to all mankind. "The shining rays of heroism and of glory," of the Spanish martyrs, which these exiles recalled to the exalted vision of the Head of the Church, caused him "to see all the more inevitably and clearly, as in a great apocalyptic vision, the wreck and ruin, the profanation and havoc of which you have not been merely the witnesses but the victims"—a wreck and ruin which is threatening the whole world, and for the same reasons which brought disaster to Spain. For, "where can this awful consummation fail to be inevitable, and that in the most aggravated conditions and proportions, if out of false calculations, and self-interest, and because of ruinous rivalries, and the egoistic pursuit of particular supremacy, those who have a duty in the matter do not hasten to repair the breach—if indeed it is not already too late?"

It is Communism, of course, which the Vicar of Christ exposed and condemned before the whole world as the active cause of the insensate religious persecution in Spain, and as an evil threatening all other nations, not only with simliar infernal outrages, but with the overthrow as well of all the institutions of Christian civilization. Yet it is far more than Communism which is denounced. Decisive as was his arraignment of "those forces which have already given a sample and a measure of themselves in subversive attacks on every kind of order from Russia to China, from Mexico to South America," and which are now ravaging Spain, and are corrosively eating their poisonous way into millions of souls in all parts of Europe and the United States, and which proceed from Communism, the Holy Father revealed in its awful malignancy that deeper and deadlier evil of which Communism is one product, most assuredly, but only one among many other destructive forces. All of them proceed from the same source—namely, the revolt of the modern mind and soul from God, and from the laws and the principles proclaimed by God for the ruling and the guidance of men, as individuals, and in society. Communism, as such, was not named by the Pope; nor was Nazism; yet against the racial idolatry seeking to control all Germany the Holy Father emphatically protested, for that is the force which, as he said, "is hampering Catholicism's illuminating guidance in favor of the policy that falsifies the facts, brings the Catholic Church into suspicion and proclaims a religion of a new coinage."

Nor was it only the Nazi madness—and by implication all types of racial and nationalistic totalitarianism—that were bracketed with Communism among the subversive forces now threatening humanity; for the Holy Father was equally emphatic in exposing the irreligious, dehumanizing influences which for so long, in all the nations, have been demoralizing mankind and preparing the way for the more violent manifestations of Communism, Nazism and Fascism. "It is certain and evident," said the Pope, "that wherever war is being made on religion and the Catholic Church, her beneficent influence on the individual, on the family, and on the mass of the people, that war is in alliance with the forces of subversion. . . . And, again, how hampered and paralyzed is the action of the Catholic Church and religion by all those obstacles which makes all but impossible the practise of Christian living . . . by that unceasing, dizzying whirl of contemporary life which carries away into the turmoil of exterior, material things the youth of today, and not youth alone; and still more, and what is worse, that general wave of immorality which is breaking down every restraint."

Such societies, having discarded religion, or contemptuously relegated it to a corner of life, whereas it belongs to the very center, swiftly disintegrate, amid a welter of jarring forces, and become the victims of the more violent forms of atheism and paganized religions—which are the deified organization of tyranny. In one word, a word of the most real, the deepest, the all-embracing meaning of our times—yet a meaning which has been lost by the great majority of western peoples—the basic cause of the moral and intellectual errors which lead on to the tyrannies of Communism and Nazism and Fascism is human sin. Violation of God's law inevitably means the overthrowal of all human laws and institutions which have been based upon Divine authority.

Forgiving and praying for the enemies of God—"who also are and never cease to be our sons, in spite of deeds and methods of persecution"—the Vicar of Christ places the final truth before humanity. "Hasten to repair the breach, if indeed it is not already too late." He spoke on the feast of the Exaltation of the Holy Cross, remarking upon that coincidence as he concluded his discourse, repeating the words "Per Crucem ad Lucem": "Through the Cross to Light." And he called the Christian world to a universal crusade, its principal weapon in the holy war to be prayer. For the power of prayer, rightly directed, will inspire and guide the use of all other instruments: education, organization, social reform and cooperative democracy.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Week by Week

The Trend of Events

AS MR. ROOSEVELT drove undaunted through a rain to address assembled thousands at Charlotte, North Carolina, not even he can have foreseen the drama which nature was about to—shall one say?—present for his cooperation. A rainbow appeared, and the President took full oratorical advantage of it. The speech was a good one, not timid about appealing to human imagination and frankly personal, as few of Mr. Roosevelt's predecessors have ventured to be. During the week New England had its first chance to see how great a contrast to all this Mr. Landon affords. A plain man from Kansas stood on the rear platform of a train discoursing from notes. There was a conscious effort to put the stress on common sense, as if to suggest that Democrats were all right excepting for a touch of Quixotism which was leading them to adventure more dashing than desirable. It was evident that some ardent Republicans were disappointed, yearning as they do for a charging, smashing leader able to put into words everything that now torments them. The curious part of the situation is that luck is extraordinarily with the Republicans. It doesn't matter that the zealous have to drink water rather than schnaps. This campaign will be decided, in so far as it is not decided already, in the doubtful states of the Middle West. Business and life as a whole are progressive but individualistic there. Moderates—for the hectic have their own leaders—want stability, caution, traditionalistic objectivity. To such voters Mr. Landon may make a very genuine appeal. We don't know how they are going to vote, but the decision will be a close one. Of that the modest but general Republican victory in Maine is surely an omen. Of equal significance no doubt are Tammany victories in New York and the defeat of Senator Couzens in Michigan.

Storm Clouds Abroad

NEVER before has it been so difficult to procure information about what is really happening in Europe. Unprecedented tragedy is interwoven with unparalleled bluffing. We do not even know whether Europe is getting ready for the greatest cataclysm in history, or whether it is slipping into a condition of protracted serfdom that may continue dully for a century. Reading the speeches at Nuremberg, one was all but ready to feel that the gauntlet was being flung down to Stalin. On the surface the language sounded like this: "Come on, Stalin, you blackguard and enemy of every good German—we are itching for a fight and will take the Ukraine when we have finished." But then one remembered that between Hitler and Stalin there lies Poland, considerable of a morsel to swallow, which has evaded every effort to masticate it diplomatically. Under cover of friendship for Germany, the Poles have slipped 6,000 more workers into Danzig and have obtained money to reequip their armies—from France! And why all the tirade against Jews when Stalin is not a Jew, and when the great exiled Jewish Bolshevist, Trotzky, is under suspicion for having dealt with the Nazi secret police? One concludes after a little thought that the Nuremberg objective was a different one entirely. There is a Franco-Soviet pact, upon which many Rightists in France frown. This France also has a Jewish Premier, the target for Action Française racial feeling. To this conservative opposition across the Rhine Hitler is appealing. He says in so many words that Germany will probably not go back to the League of Nations or sit in on any new "Locarno Conferences" until the Franco-Soviet pact is abrogated. What if all this should frighten the French into reversing the policy sponsored by the Popular Front?

THESE oratorical offensives are the normal stock in trade of dictators. In Germany's case there is an unusual motive—the conservative's belief that he can ultimately bring about an alliance between the Reich and Great Britain by playing the game which British ultra-conservatives like. A great deal of tension between Paris and London has frayed nerves during recent years, and just now a number of consequences from M. Blum's policies are thoroughly disliked. Hitler would therefore relish being in a position to put the blame on France for having prevented what England ardently desires—a new and successful conference to stabilize European boundary problems and, perhaps, regulate armaments. But what is the ultimate objective? Candidly we do not think there is any excepting the desire to perpetuate the Nazi régime. This needs a steady flow of arguments to prove that the army, rebuilt at the cost of great sacrifice, is really a viable instrument and a good investment. Upon that army the dictator can rely in so far as readiness to die for the Fatherland is concerned. We are reliably informed that the young generation in Germany has completely forgotten the horrors of the World War, and that the veterans of that conflict are powerless to do anything which might alter the prevailing mood. But the dictator knows full well that he has created a force which will turn against him whenever he suffers a serious diplomatic defeat. Whether Hitler will be able to maintain a precarious balance is unpredictable. For us here the thing that matters is clear thinking and a decent measure of cynical reaction to propaganda.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEW YORK will soon look back on one of the largest conventions in Holy Name Society history. It is salutary to observe the growth and success of this lay organization, which shows both what can be accomplished when the clergy lends its full support and what the parishioner will do in response to priestly suggestion. The basic purpose of the society has always been to foster monthly corporate Communion and to safeguard reverence of speech. More recently the trend has been to social activities in connection with which parish interests can be discussed informally. No other Catholic association bands together so many diverse groups or affords a better cross-section of the laity. It is, therefore, peculiarly well fitted to receive suggestions; and this fact is usually reckoned with annually at meetings which sponsor addresses by leaders of the clergy and the laity. Larger conventions afford even better opportunities to propose ideas and aims. All this is admirable. If we now permit ourselves to make a suggestion, we are actuated of course by no spirit of criticism of what has been accomplished. Our thought is simply this: would it not be expedient and practicable to announce for each monthly Communion Mass some prayer intention? This could emphasize some one of the especial desires of the Church —for example, the enlightenment and reconciliation of disaffected groups—and thus foster both solidarity and a sense of our common dependence.

The Name More than a Name

THE DIFFICULTIES inherent in legally regulating any matter affecting a great many people are brought to mind forcibly by the publication of the suggested code for uniform traffic violation penalties, drawn up by the traffic committee of New York City's magistrates. The magistrates themselves will vote on the adoption or rejection of the schedule at the end of the month; meanwhile, the general public has the opportunity to familiarize itself with the proposed penalties—and incidentally, we suspect, with many of the enactments which the penalties protect. Study of the list brings home the wholesome lesson that it is the second, and third, and habitual offender who has most to fear. For "infractions inherently dangerous," covering a good many items—passing on the right, certain sorts of defective mechanism, and so forth—the first-offense fine is multiplied, and the third offense calls for a jail sentence. The same is true, though the initial fine is less, for "probably dangerous" offenses—absent, defective or dazzling lights, failure to signal or to give the pedestrian right of way are among the familiar things on a longish list. In the more serious class of misdemeanors prosecuted under separate state law, the third-offense terms may be as high as 180 days. The schedule is so detailed that there seems every reason to believe it can be imposed "without discrimination," as is intended, thereby clearing up the present troublesome uncertainty and lack of uniformity. But no one reading the minute provisions under one heading after another can be blind to the real difficulty of the situation. An occupation which affects vast numbers of people of all grades of intelligence and information has of necessity to be subdivided into categories which hardly any of them can know in detail. The administration of such a code calls not only for uniform penalties, which the magistrates are now trying to provide. It calls also for an alert, sensible and incorrupt police force. And even then, the layman will probably never quite understand why so much tiny detail, as to dirty license plates or unofficial stickers, for example, which has to be disregarded in practise as a matter of plain necessity, cannot be disregarded also in the framing of the law.

As to Traffic Violations

IT IS said that Soviet Russia has an uncontrollable appetite for almost everything that is made in America. This paradox has its amusing side to the philosopher, since in the Soviet classifications of heterodox and orthodox, America ranks among the leading capitalist nations, and it is not clear how the Soviet consciousness can find a country's ideology so wrong and its works so right. However that may be, there is little dispute about the fact, apparently. American styles and American movies, American technology and American slang (translated) have had a high and continuing vogue in Russia. No patriot could fail to believe that these importations add to the jollity of life for the Little Brother of the Bear. But about the latest on the list, there will be some doubt; for the latest is apparently high-pressure advertising in pictorial and dramatic form, for the purpose of creating a sales demand for commodities hitherto unknown. Soap and perfumery are to be pushed, it is said, by the same methods which have just led to a sell-out in canned corn and ketchup. No humanitarian, even the most Russophobe, would wish the poor Muscovite to endure what we have endured from these campaigns. And (secretly) there is another reason for deploring the business, in the way the Russians are apparently taking hold of the idea. Plays are being staged, not only for children (soap), but also for adults (the pugilist refreshed—by eau de cologne). Film skits dramatize the great social value of freckle-remover. If American advertisers really get a good grip on the notion, life will hardly be worth living. We should be grateful if M. Stalin would stop the campaign now.

Appeal to Stalin

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DISTRESS IN PUERTO RICO

By RICHARD PATTEE

PUERTO RICO was catapulted into the headlines some months ago with one of the few riots which has ever distinguished its four centuries of history. In February of this year the American Chief of Police was shot down in cold blood at noon on one of the streets of San Juan. Both events, charged to fanatical Nationalists, caused an unheard-of tension in the island and provoked extraordinary attention in Washington.

There is an apparent contradiction in this situation. For the first time in American history the federal government has undertaken a far-reaching program of reform and reconstruction in the island. For the past year over $1,000,000 a month has been poured into the country for emergency relief. The total amount to be employed for a permanent reconstruction is estimated at some $40,000,000. At precisely the moment that the national Treasury was disgorging large sums for Puerto Rican relief, and as the Division of Territories and Island Possessions under Ernest Gruening was commencing the process of economic salvaging, the first serious outbreak of public sentiment occurred. For the first time in Puerto Rican history, a fairly concerted effort toward independence has been made. The impression is one of confusion. Why does Puerto Rico rebel when long-awaited blessings are about to be heaped upon it?

The whole Puerto Rican situation is incredibly complicated and discouraging. A few salient facts will illustrate the degree of social chaos and economic dispair to which the island has fallen victim. With an area of some 3,500 square miles, the impoverished and overworked soil must sustain nearly 1,700,000 people. From 1900 to the present, the growth of the population has been extraordinary—perhaps unique among the countries of the world of the white race. This increase has been approximately 700,000 in the thirty-six years since the beginning of the century. This estimate means a population of 473 persons per square mile, which for a purely agricultural country is unbelievably high. Moreover, Professor Bailey Diffie in his "Porto Rico—A Broken Pledge," points out, that only a fourth of the land area is capable of cultivation, which augments enormously the burden upon each square mile, becoming under this condition, 1,800 persons for each square mile of productive land. Add to this the fact that only one-twentieth of the total area is given over to food crops and one comprehends how precarious life is for the masses of people when imported commodities must be employed almost exclusively.

The misery and poverty of Puerto Rico is due to deep-rooted causes which are not dependent on the fluctuating circumstances of the world depression. Governor Roosevelt in 1929, at the height of American prosperity, described the stark misery to be seen on every hand. Long before the world crisis became a reality, Puerto Rico had experienced the stringencies of economic decadence. From 1910 on, there was a marked increase in unemployment that continued until it reached a figure of 38 percent of the male population of ten years and over in 1929. The number of those permanently without work has increased steadily since this proportion was attained in 1929. The emergency relief organization in the island estimated in 1935 that the number out of work was some 400,000, representing, for the large part, heads of families. The number of actual unemployed is undoubtedly as high as half of the entire population of the island. Even those employed do not enjoy the opportunity for work on a permanent basis. One of the scourges of the West Indies is the seasonal character of the sugar industry, which so dominates and monopolizes the economic life of the islands. For six months of the year—the so-called dead season—when the sugar is growing, awaiting the cutting, there is virtually no work at all. Perhaps three-fourths of the people of Puerto Rico are unemployed at given periods of the year.

This tremendous problem of unemployment in a country whose population is increasing at such a rapid pace, is accentuated by the progressive landlessness which has been the lot of the Puerto Rican peasant. Large-scale enterprises, especially sugar concerns, and absenteeism have worked the destruction of the small landowner, whose position today is that of an agricultural wage earner, with no guarantee and no security. Recovery is obviously not the solution for Puerto Rico's ills. Even if world recovery became a reality, Puerto Rico would still be far from a satisfactory solution of this tragic economic condition. Nothing is more illuminating than the report submitted by Earl Hanson, Planning Consultant of the Puerto Rico Reconstruction Administration, in February of 1936. This succinct report summarizes graphically and eloquently the tragedy through which Puerto Rico is living. There is only one conclusion possible—that the economic structure of the island must be reformed, modified and made over to fit these expanding needs. Under the present system, if nothing is done except temporary, direct relief, social chaos will be the result. The Char-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

don Commission, called by the Roosevelt administration to draw up a plan for economic rehabilitation, insists in the opening pages of the voluminous report, that a complete social collapse will occur within twenty years unless drastic and immediate measures are put into effect. Puerto Rico at the present moment is moving toward the brink of ruination, which *may* be curtailed if the present projected reconstruction scheme of the Roosevelt government is carried through.

Puerto Rico produces very little of what the people consume. Four crops constitute the basis of economic life; sugar, coffee, tobacco and citrus fruits. Although on the surface the balance of trade through the years appears favorable to Puerto Rico, the truth of the matter is that there has been a consistent loss since a vast amount of money leaves the island indirectly, creating a fictitious appearance of well-being. Absentee ownership takes vast profits out of Puerto Rican enterprises. High shipping rates reduce the balance still more. Dividends, interest payments and rentals are further drains on the possible surplus which the island might enjoy. The total of losses from these sources is estimated at some $10,000,000 annually. The island is incapable of building up a reserve. Two disastrous hurricanes, in 1928 and in 1932, swept away valuable crops, devastating the country and producing untold hardships.

The sugar industry has become almost a monopoly enterprise. This single crop represents one-half of the island's export trade. Sixty percent of the sugar industry is absentee controlled. The proportion of outside control in other activities is much the same. Fruit is 31 percent absentee owned, tobacco 85 percent, banking 60 percent and the steamship lines 100 percent. Progressive exploitation, lowered standards of living, increased landlessness and growing unemployment summarize the actual evolution of Puerto Rico during the past forty years. So abject has Puerto Rico's poverty become that Mr. Earl Hanson asserts that "when measured in terms of purchasing power wages have been reduced almost consistently since the first days of the American occupation." This is a sad commentary on the practical results of colonialism.

Puerto Ricans are well aware of this tragedy. It is easy to recall the encouraging and optimistic words of General Miles upon landing in Puerto Rico, when the blessings of American liberty and prosperity were to be bestowed on the people who now came under American sovereignty. It is not that the United States has done little during the present economic crisis, but that no federal administration during the thirty-eight years of American rule has ever seriously undertaken to solve problems which have now become acute. The Roosevelt administration is the first to attempt a reform in the face of the havoc which has been wrought by thirty-five years of negligence and indifference. President Coolidge assured Puerto Rico that no promise ever made had remained unfulfilled, while President Hoover in the course of a visit to the island, expressed himself as satisfied with conditions. Puerto Rico has accumulated a long pent-up resentment against the excessive complacency with which its problems have been considered. Puerto Rico became American territory as the result of war. The people were never consulted. It has been governed directly from the federal bureaus in Washington, with no opportunity for independent action which might free it from intolerable economic bondage. The people of Puerto Rico have come to realize that the solution this time must be definitive and far-reaching—else there is no hope for this community of almost 2,000,000 persons.

It is said that rebellion and opposition manifest themselves when conditions are on the upgrade; that when black despair takes hold, even the spirit of protest is absent. Puerto Rico is in the grip of the greatest crisis in its history—more severe perhaps than the change of sovereignty in 1898, for after all that was largely political while the present one is economic and social as well. The United States has failed to formulate a policy for this island possession. Senator Tydings introduced, on April 23, a resolution for Puerto Rican independence within four years, after the island people had expressed their volition in a plebiscite. This bill carried with it economic restrictions which would be suicidal for Puerto Rico. Puerto Rico demands economic justice from the great nation which has done with it as it has pleased for forty years. The Puerto Ricans are American citizens, and their problems and difficulties are part of the American scheme of things.

There is a violent minority in the island which seeks independence at any cost. There is a much greater number which feels that independence is the best solution. There is another sector which holds that statehood would be the best and most dignified remedy for the island's ills. Each of these groups constitute a powerful political influence. Puerto Rico is torn between these factions. The apparent willingness of the federal government, as expressed through the Tydings bill, to grant independence if such is wanted by the Puerto Ricans, has brought confusion and uncertainty to the Puerto Rican scene. At the moment of writing this lack of certitude as to the future still pervades the atmosphere. Puerto Rico will go to the polls in November in one of the most significant elections held in the island. When Congress meets next winter, the island will await with anxiety and profound concern the solution proposed or the remedy suggested by that legislative body. The Puerto Rican question is one which cannot wait—some solution must come to forestall chaos.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

AT THE TEXAS CENTENNIAL

By ANNA BLANCHE McGILL

The past of our brilliant and colorful Southwest has been fittingly commemorated at the Texas Centennial, with the city of Dallas playing host. Of necessity Catholic history was given notable emphasis, but the energy and skill of Father Joseph G. O'Donohoe brought about the truly impressive display which Miss McGill describes in the following article. Missions and martyrs, artistic beauty and ethical sincerity, were alike remembered under auspices of really notable importance.—The Editors.

FOR THE first time in the history of expositions, a particular place has been assigned to a Catholic Exhibit, by the Texas Centennial Exposition, staged in Dallas this year to honor the Lone Star State's hundred years of independence.

The Catholic Exhibit was the first of the numerous representations arranged for. Credit for this priority is due to the zeal and energy of Reverend Joseph G. O'Donohoe of Sherman, Texas, Chairman of the Catholic Exhibit. Father O'Donohoe has been the prime mover in assembling a wealth of witnesses to the spiritual, historical, educational and social contributions of the Church to Texas from 1519 to 1936. Because this Southland was one of the earliest seed-beds of religion, civilization and culture, in the true sense of the word, the Catholic Exhibit has significance for our country outside Texas.

Reverence, feeling for history, and taste dictated the choice of the home of the Catholic Exhibit: an exquisite replica of the old mission, Nuestra Señora del Socorro, first parish church in Texas. Founded in New Mexico in 1628, and originally named San Miguel del Socorro, the little mission church was transported to Socorro, Texas, in the 1680's when the Mansos Revolt drove the Spaniards and their faithful Indian friends, the Tiguas, across the border into what is now Texan soil. About 1683, Nuestra Señora del Socorro was rebuilt near El Paso, where today it remains a place of worship for descendants of the Indians, Spaniards and Mexicans who first crossed its threshold in the seventeenth century.

Reproduced in almost exact detail, at a cost of approximately $20,000, Nuestra Señora del Socorro has the happiest location, in what is termed the cultural center of the Centennial grounds, curving along the blue lagoon. Its nearest neighbor is the Museum of Fine Arts, just beyond the Museum of Natural History. To the right rises the spacious, beautifully proportioned Amphitheatre or Band Shell, scene of many of the chief events. Through the coöperation of Father O'Donohoe, twenty young girls from St. Ann's School, Our Lady of Guadalupe parish, sang old Mission Hymns at the National Folk Festival in the Band Shell, one of the exposition's June "Special Events."

Conceded to be the jewel of the Centennial buildings, Nuestra Señora del Socorro would anywhere rejoice fastidious eyes. Before the entrance stands a strong, simple brown wooden cross, like those found in old mission courtyards. The symbolically immaculate walls, plastered to simulate native adobe, strike a cool note of enchanting contrast to the truly lovely color of the other exposition structures. What builder, haunted by remembered graces of some bit of Spanish architecture, designed the façade of the original mission church, with its arched doorway, inset windows and bell tower. Topping all, the firm but graceful lines of the wrought iron cross print the Texas blue sky.

With its historic and religious associations of three centuries, the replica of the old mission church, seventy-five feet long by ninety-five feet deep, is itself the supreme treasure of the Catholic Exhibit. The interior teems with rare relics of the storied Southwest and with witnesses to a vital present of good works, that continue the seventeenth-century missionaries' colonizations in the realms of the spirit.

An ivory crucifix, said to be the oldest relic in Texas, came to Socorro from China, by way of Mexico in the 1650's. It was supposedly made about 1590 by the Jesuits in the Chinese missions who earned their living, carving ivories for Mexican churches. A wealthy Mexican merchant donated to the New Mexican Missions the ivory crucifix, which was brought to Socorro, Texas, when the Christian Spaniards and Indians, shepherded by the padres, sought refuge there. The face of the Crucified has a Chinese cast. The modeling of the corpus is sensitive and masterly.

Over the small altar in the alcove chapel of the Catholic Exhibit hangs a life-size, hand-carved wooden crucifix from old San Miguel del Socorro. The strong modeling of the corpus and the heart-breaking agony of the face express the deeply spiritual consciousness of the best Spanish artists.

From the agonies of the crucifixes, hearts and eyes turn for solace to a tenderly carved ivory of the Infant Jesus, dating to 1690, or to the mellow-toned oil painting of the Resurrection from the historic mission of Nacogdoches.

Noteworthy are the reminders of the Eastern churches in this vast land where so many of the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

world's races have found homes. A few ikons would excite the envy of museum curators, especially one of the Blessed Virgin, ornately set with pearls and diamonds. Of unique interest among the examples of contemporary work in the Exhibit is a project by seventh-grade pupils of St. Joseph's Academy, Sherman: a chapel and miniature figures, depicting a Syrian-Maronite Mass.

The various arts and handicraft of the South and Southwest are liberally represented by such time-mellowed treasures as two polychrome hand-carved wooden Christmas groups, made in Guatemala about 1700; wooden statues of Saint Anthony and Saint Joseph, suggesting a Spanish artist; three antique Mexican kneeling benches, tables, and carved rosaries.

Weather-beaten boots, scuffed by cactus and mesquite, remind us of the mid-nineteenth century Oblates of the Plains regions. And at the far end of the Exhibit is a replica of these missionaries' little chapel, La Lomita, pathetically but distinctly edifying in the simplicity of its rough terra cotta mud walls which shows the humble conditions in which the early Oblates did their great work.

One of their early heroes was Father John Bretault of France, who is said to have planted the first oranges in the Rio Grande Valley. He is among the numerous links with the land of the Fleur de Lys at the Exposition. A mural by the pupils of St. Ludmilla's School, Shriner, Texas, portrays Robert Cavelier, Sieur de la Salle, landing in 1684 on the Texas coast, where he raised the French flag.

Devotees of the antique haunt the many glass cases which contain rare manuscripts, parchments, richly embroidered vestments and other articles of religious and historic interest.

The Hall of State, the architectural climax of the main Exposition structures, is the natural depository for historical relics. But delayed completion of that building diverted several treasures to the Catholic Exhibit. Of prime Texan importance, this centennial year, is a large hand-written volume, the Log Book of the sloop-of-war, the Stephen Austin—perhaps the only extant log of any boat in the small, gallant Texas navy in its fight for independence—retrieved by a friend of Father O'Donohoe's in a Galveston second-hand shop. James Bowie's desk and replicas of twelve battle flags of the Texas Republic are other military mementoes. Of battles long ago might sing the broken bell that hung in San Patricio Mission before it was sacked. Another silent battered bell, from the Alamo, is to many a military memento.

But the Catholic Exhibit does not let the visitor forget that the scene of the heroic battle of 1836 was one of the famous missions, originally founded in 1703, San Antonio de Valero, but not so named until its permanent removal from other sites to San Antonio in 1716. Its now familiar name, the Alamo, was derived from the popular military organization, La Compañia Volante del Alamo, which about 1823 was transferred to headquarters in the then abandoned mission. There the Mexican general, Martin Perfecto de Cos, retired with his troops before the attacks of the Texas army in 1835, to be followed the next year by the small courageous band, whose resistance to Santa Anna's thirteen days' siege staged a momentous episode of American history in precincts once hallowed by the padres' hymns and prayers. In 1886, the Bishop of Texas, needing funds, sold to the state of Texas the old mission chapel and later the barracks, both badly wrecked by battle and vandalism. In 1905, the heroic efforts of Miss Adina de Zavala of San Antonio, Mrs. Clara Driscoll Sevier of Corpus Christi, and others to whom religion and patriotism are dear, secured the preservation of the mission—now one of the region's shrines.

The original identity of the Alamo as a mission is emphasized by one of four murals in the Catholic Exhibit, painted by Brother John Bednar, C.S.C., now completing his theological studies at Holy Cross College, Washington, D. C. The others depict San Francisco de Espado, founded near Crockett in 1690, as San Francisco de los Tejas, moved in 1731 to San Antonio and given its present name; Nuestra Señora de la Purisima Concepcion, founded near Nacogdoches in 1716, moved in 1731 to San Antonio, the first church in the land to be named for the Immaculate Conception; and San José y San Miguel de Aguayo, the historic and beautiful shrine, known as the "Queen of the Missions," begun in 1720 by that spiritual dynamo and indefatigable mission-builder, Fray Antonio Margil de Jesus, for the preservation of which the United States Government recently assigned $20,000.

Texan martyrs of early and later years have just place in the murals, devoted to the Church in Texas. Leading all the rest is Fray Juan de Padilla, O.F.M., American proto-martyr, slain in 1542 near Amarillo by Indians he was striving to civilize and Christianize. Several panels pay tribute to martyrs of virtually our own time—Texas nuns, who perished in harrowing catastrophes: the ten Sisters of Charity of the Incarnate Word drowned while striving to rescue their orphan charges from the Galveston tidal wave of 1900; five noble nuns whose heroism cost them their lives in the San Antonio fire of 1912; Sister Thais who died in the Corpus Christi storm of 1917, trying to save patients at the Spohn Sanitarium; the martyrdom of the four Dominicans at Brownsville.

This centennial year has made Texas and adjoining regions, if not the country in general, distinctly history conscious and has repeatedly brought forth reminders of the padres and the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

missions. Both figure in the dioramas, in stories and pageants of Texas history, and in the inspiring panorama, "Cavalcade," for which Father O'Donohoe supplied a thirteenth-century chant.

Yet, by some strange irony and human perversity, some quarters show a tendency to belittle the missions and the achievements of the missionaries. One journalist named the missions the "greatest monuments to failure the world has known," because, forsooth, the land of Philip V and the conquistadores no longer holds sovereignty in the region and because the "very tribes the missions sheltered are gone from the earth." But, as a matter of fact, not completely vanished. Texas, New Mexico and Mexico contain numerous pious descendants of the Indians of the old mission neighborhoods, who still worship the God of the padres, and often in the actual chapels they established.

At the dedication of the marker on the ancient mission, Corpus Christi de la Ysleta del Sur, Tigua Indians were guests of honor. Members of the tribe, termed the oldest permanent settlers on what is now Texan soil, "pinned the feathers" on President Roosevelt during his visit to the Exposition. In the Amphitheatre, clad in silky red suits and feathers, the Tiguas enacted at the National Folk Festival in June their tribal dances and ceremonials, which the sensible missionaries did not abolish. These rites are still performed with gusto on the feast of the Tiguas' favorite patron, Saint Anthony.

Meanwhile, the missions—"monuments to failure"—paradoxically draw tourists from the world's ends. Their still magical architectural beauties testify to artistic skills and temperaments, and the civilized minds of their builders. Unmatched by modern sculptures remains the Rose Window of San José.

Peter Molyneaux, Texan historian, says of the Alamo and its historic sacrifice: "It was one of the most complete and magnificent demonstrations in all history that there are things for which men will sacrifice their lives—intangible, but precious and holy things, things 'not seen with the eyes'—which men hold dearer than life itself. That is why the story of the Alamo today has power to move men of all nations. It transcends nationality and race."

What Mr. Molyneaux says of the Alamo as a battle-scene of 1836 applies to the long-sustained battles of the spirit that hallow the Alamo as a mission. Its significance and that of the other missions in their own day and the impetus they have given to our own time are manifest in many of the historic treasures and in the work of the present, gathered in the Catholic Exhibit at the Texas Centennial Exposition. The collection verifies Father O'Donohoe's words: "Here in our great Southwest the message of Galilee has not fallen on barren soil. . . . In His name the cup of cold water shall be given, the grief-stricken heart assuaged, and broken bodies tenderly nursed back to health and happiness."

FATHER HECKER'S CHAPEL

By PETER MORAN

THE CHAPEL is English Gothic; its belfry, rising above the trees, can be seen from the lake. It looked very rural when its grey walls were laced with ivy which was winter-killed at forty below zero. Its name was inspired by a cultus that began to flourish over fifty years ago; instead of Saint Sacrament it was dedicated to the Sacred Heart. The Episcopalians named their church, near the Sagamore, after the lake which Father Jogues discovered and christened. Along came an Irishman, a hundred years later, to name the waters in honor of George III, "the dull Hanoverian King." Nothing but war hysteria could restore its first fine name.

Father Hecker directed the building of the chapel, when the summer congregation in the court house proved the need of a church. In time there grew up a parish with resident priest. The interior of the chapel was somewhat severe; its roof showed strength from the mountains. Lately, it has been embellished; its new windows tell the story of Saint Isaac Jogues. They picture him from the harbor of Dieppe to the hill by the Mohawk where savagery made him a martyr. What wonders were crowded into those ten years! The glass is English make and is exceptionally fine; the colors are a bit overdeep unless sunshine steals through the leaded jewels.

Words are not coined to describe colors truly. A superbly written sunset can never approach a canvas well done. The reader sees scenes through the alembic of his imagination. Imagery need not be idle when beholding good glass; shapes cease to be shadows in the miracle of light putting blood into veins.

The windows at Lake George cannot be appreciated by walking down the aisle in a hurry. They are a study in history and symbolism; their detail is logical, like an illuminated page in some monastic treasure. The artist was careful to avoid monotony by introducing the martyred companions of Jogues: René Goupil and Jean La-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

lande. And he sends us to the books to learn the meaning of little medallions.

Jean Lalande was altar-boy age in the town of Dieppe when Montmangy's fleet set out for New France. On one of those eight ships Jogues sailed for the Huron missions. The light of adventure was in the youngster's eyes. Beyond the sea, awaiting later years, were wealth and fame—more enduring than boyish dreams. Perhaps he was eighteen when he volunteered at Three Rivers to be Jogues's companion on that final and fatal voyage through Lake Sacrament. Warning of danger, and recounting Goupil's martyrdom, four years before, did not deter him. His answer was like the Scripture: "Whither thou goest, I will go, thy country will be mine, thy God, my God."

I have the artist's notes; here is his theme for one of the twenty windows: "This subject illustrates the departure of the saint from Dieppe for New France. He is seen with some of his companions receiving a blessing before sailing. The ship is shown in the background. Above is the crest of the Society of Jesus. In the base the ship is shown, sails widespread to a favorable wind. The tracery contains an angel holding an open book with the Jesuit motto: 'To the greater glory of God.' In the small openings are the lion, emblem of fortitude; the dove of purity; the cedar tree of steadfastness."

To describe each scene, as the artist conceived it, would trespass on too much space. The martyrdom of René Goupil brings in the emblems of the Mohawk clans, the bear, the wolf, the tortoise, and the magic chest which the Indians believed held more evil than Pandora's box, the Mass kit of the martyred priest.

In the life of Father Jogues there are some pictures of rare beauty to contrast with scenes of torture and violence. What could be more peaceful than "Naming the Lake," or "Christmas Mass in a Breton Village"! What scenes of drama and tragedy intermingle between these calm events! After reading Father Talbot's "Saint among Savages" I am convinced that Jogues said Mass at Lake George. We know for certain that he offered the Holy Sacrifice at the ruins of Fort Richelieu while journeying to the lake which he immortalized. Surely, he would not miss his Mass on the feast of Corpus Christi. That was one of the days he celebrated Mass on shipboard, and eighty voyagers communicated, as he voyaged to Quebec, 300 years ago this past summer (June, 1636, landing at Quebec, July 2). We can picture him at his improvised altar on the knoll, above the waters, where the walls of Fort George arose a hundred years later. On the eve of Corpus Christi, he blessed the waters with the name "Lake Sacrament" (May 30, 1646).

After the long captivity by the Mohawk River, the scene of perfect peace comes on the Breton Coast. It was eighteen months since he had been to confession. He could not offer Mass for his fingers were maimed or cut away. It is easy to hear the village choir chanting old Breton Christmas Carols, to smell the smoke of candles, the incense in thuribles, to witness the frail and oddly clad priest among simple folk at the altar rail, receiving his God for Whom he suffered so much.

Which brings me to an opinion that others share who see Jogues's life in painted glass, and especially in the pictures painted by Father Talbot's pen. Here is a theme for the screen: not fanciful, but heroically true. Scenes from the Old World at peace, and the New World struggling for existence: Hurons; Algonquins; Mohawks; courtiers in finery at the court of Paris; pioneers in homespun; soldiers at Three Rivers; trappers at Tadousac; Blackrobes in huts; painted men in wigwams; a squaw whose husband is Jogues's jailer; a Queen of France to show him homage; Albany at the edge of the wilderness peopled with Calvinist bourghers; New Amsterdam springing up where the Hudson is lost in the tide, its five-hundred population almost as polyglot as its millions of today; scenery to dazzle the eyes; lakes and trails and portages; the pageant of humanity three hundred years ago. It would be no task at all to weave a story in that tapestry, of love and marriage. There is William Coutûre, adopted by the Iroquois, getting dispensed from the promise of chastity that Goupil and Lalande made as *Donnes* of the Missions, and taking to himself a wife. Again, there is one of the surprises of the woods. Father Jogues carries a boy upon his shoulders over the steep and rough portage of the Ottawa. The boy, grown to manhood, finds Jogues's murderer hidden in a hollow tree. Was it he who flung the murderer's ashes into the St. Lawrence? The part fits him.

Through it all there is a mystic chant in that fierce savagery, a Divine motif in that strange symphony of hate and loyalty; of fidelity and treachery; of whispering fear through dark forests; of loud dread near rushing waters; of ambush and surprises; of courage scorning cowardice; of plague and death walking hand in hand. The Divine theme is chanting in the heart of a hero:

> Who shall separate us from the love of Christ?
> Shall tribulation or distress or persecution,
> Or famine or the sword?
> For I am persuaded that neither death nor life,
> Nor things present, nor things to come,
> Nor powers nor principalities, shall be able
> To separate us from the love of God.

Through it all there is a figure that commands that noble stage, of no great stature, but of endurance great, whose stout heart is flinging back a challenge to all human fear, en route to martyrdom as mountains tower above him: "I go, but I will not return."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE HARVEST OF DESPAIR

By BERNARD COFFIN

WHEN a man is forced into the confused ranks of the unemployed and, finally, to accept public relief, his whole environment, his outlook on life, undergoes a subtle and gradual change. He broods and is all too apt to give way to a feeling of desperation and despair. He lives in an atmosphere of opposition, and that instinct to violence dozing in human nature is prodded and teased, from which rises a growing hate of authority, a blind and unreasoning proneness to grasp at any doctrine, no matter how false, that seems to offer any hope of a way out of his confusion.

He soon becomes familiar with the methods and doctrines of Communism, its propaganda becomes a commonplace, and the familiar soon loses its repulsiveness.

It is estimated that there are 1,000,000 Communist sympathizers in this country. I have watched it at work, I have come face to face with it in those cauldrons of misery—the slums—and I have seen its deadly virus spreading into schools and circles of culture. I have heard the word spoken like a curse and whispered almost like a prayer.

Let us not delude ourselves; Communism is a problem, a problem important, immediate and grave. Communism is the ultimate philosophy of despair, and our land is filled with despair; it fattens on disaster, and there is much disaster; its weapon is hate, and there is too great hate. Can we close our eyes to the fact that ancient delusions of dread and anger are stirring in uneasy sleep in many hearts? A highly organized, efficient, unceasing effort is under way to wake them to frightful life.

By Communism and the peril of Communism I do not mean only that mentally combustible little group of revolutionary impotents in Union Square. I am thinking of the enormous numbers of men, restless and uncertain in the group of social maladjustment, the victims of depression, hopeless and bewildered, who are all too eager to listen to the discordant promises of Communism with its shrewd appeal to this frantic need for new hopes.

This depression finds America weakened by the mounting spiritual and intellectual poverty of an age overly secularized. A rampant individualism, itself the fruit and penalty of a neglect of spiritual values, has forced the moral condition of great masses of our society down very close to the level of a new, harsh and relentless barbarism. The majority of men have no heritage of culture, no deep and strong spiritual nourishment capable of carrying them unharmed through a period of economic stress. The great dominant motives of their civilization have taught them an all too exclusive concern of material things. Their very thoughts and dreams and desires are bound up in physical possession.

Cut them off from hope of sharing in the material rewards of this civilization they have been taught to believe is the best the world has ever seen, deny them all hope of "getting ahead," set them apart in a phantom empire of want, let all the force of society be used to make them feel that they are unwanted, are misfits and burdens; then what?

The first result is resentment and fear. And because of these there is a pathetic willingness to listen to every quack and mountebank; radicalism and the more dangerous susceptiblity to radical teachings, however absurd, spreads like a fever to leave its appalling marks upon men. This attitude takes on at last the proportions of a great pestilence of the mind, gigantic and malignant. So the moral damage resulting from economic adversity is incalculable; the psychological harm beyond measure. These souls and minds, wounded and warped, are very real fruits of this depression. It is a harvest of despair, vague, incomprehensible, monstrous, and it does not show at all in our graphs of contracting production and dwindling stock turnovers.

Government, because of the limitation of political structure, must deal with the problem of unemployment and its resulting misery as a group call for physical relief. It is able to overcome the ravages of mass hunger; it is powerless to overcome the individual ravages of delusion and dread. That is and must remain an individual problem, magnified by the numbers involved.

Do I seem to write as one having authority? I write with whatever authority may be conferred by the personal privation and inescapable sense of defeat of the unemployed. I speak with the authority of experience, the experience of 20,000,000 Americans.

One year ago I was forced into the ranks of the jobless, sent into the street simply because a group of bankers controlling a newspaper were determined to wring greater profit from it. I learned something of the despair that comes from months of futile job hunting when there are no jobs. I also understood that all of my life I really had been working to erect barriers of refinement and culture to shield my family from all that is vulgar and demoralizing in modern life. That is what a great many of us are doing. Those precious barriers are built by love, but they are maintained by money. When there is no more money, when a man sees his children in danger of lacking even bread, then those protecting walls are apt to come tumbling down about his head. Then he will understand something of how grim and savage life may be, for him as it always has been for so many others.

Then he will come to understand the real menace of Communism as I have understood it. He will hear the insistent pleadings of agitators; he will be subjected to the influence of unemployed councils and the like, always the opening wedge in a terrific campaign to make of him a conscious and active foe of the existing order. He will realize, if he possesses any culture to sustain him and if his mind has been schooled in the ways of a trained observer, how foolish it is to expect that the great masses of undisciplined minds, impelled by their pressing needs, should be able to resist the lure of Communism, offering them the very fulfilment of their material desires, themselves born of a material system they believe has failed.

He will discover that the problem of unemployment and pauperization cannot be viewed as one political issue.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In the larger sense it is not a problem of dealing with 20,000,000 jobless; rather we have 20,000,000 problems of idle men and women and their dependents, each a problem that involves more than providing bread by impersonal, often callous, official charity. There is a deeper, spiritual problem in each case, which must be solved if we are to meet the challenge of that most abhorrent of all material systems—Communism.

Then will come to him an understanding of the peculiar burden of responsibility placed upon him. He will see that although he is not called to be his brother's keeper, he is most certainly called to be his companion and friend.

Fellow human beings are given up to loneliness and hopelessness; we can help them to create a new atmosphere of cheer and hope. Kind words for a neighbor who feels that he is helpless and being cut off from a part in all the normal affairs of his life; a little outing or motor trip for those children we know who are living dreary lives in squalid houses; a tiny gift and a friendly visit for one who is ill; a few books or good magazines for the person shut off from accustomed cultural contacts. In hundreds of ways we can, if we will, take part in a great crusade of thoughtful mercy. A little study will show each of us many ways in which we can help to lighten the burden of suffering that has been placed upon the weakest and, politically and financially, the most innocent. Suppose a majority of us tomorrow should begin such a course of practical piety made manifest? Who is capable of measuring the harvest?

A dream? No, not a dream, but rather a vision, a vision calling us to an intelligent effort toward the good life: a ray of mercy and justice and joy come to the earth from that grander vision, the most sublime that has ever captivated the minds and strengthened the hearts of men —the vision of the Faith universal and triumphant at the last.

Old Map: Mare del Sud

The smelted sun upon the beaches
is radiant and hot; the tide
piles shoreward from the prussian blue
of sky where lately morning died.

Whatever molten hour reaches
its zenith, through the zodiac
the coral-colored water lunges
forever forward here and back,

chasing the fiddler-crabs with thunder,
with lace of foam assailing swift
thin-legged pipers, dragging under
gold shells, with its enameled drift

retaking all its long-loved plunder.
Whatever seasons surge, depart,
this luminous Carib ocean plunges
toward the mountainous island's smouldering heart.

FRANCES FROST.

The Screen

The General Died at Dawn

HOLLYWOOD'S ablest observers feel certain that steadily, surely, the needle of Hollywood's production compass is swinging toward the East, toward China, the imponderable, traditionally unfathomable land of implacable destiny, high adventure, and slow, fantastic death. So it is that a new cycle comes with "The General Died at Dawn." The play involves the situation in which a young American idealist champions the cause of the downtrodden loyalist masses who suffer great life and property losses at the hand of a cruel and plundering war lord in a northern Chinese province. He is trusted by the loyalists to purchase arms to combat the depredations, but is trapped by an American girl whose father, a double-crossing scoundrel, is the rebel chieftain's agent.

Akmi Tamiroff's General Yang and the photography are especially commendable among the many qualities, both personal and material, in which the producers invested lavishly for realism. Other investments: Clifford Odets, dubbed "the George Bernard Shaw of the radical Bronx," who was engaged for his first motion picture assignment, to retain the atmosphere of Charles Booth's novel. Mr. Odets strengthens his reputation for strict adherence to fact and utter disregard for where his barbs fall, taking the whole of Mr. Booth's manuscript, with its frequent antiquities of construction, and giving it vitality with dialog shadings. To obtain the sweep and drive of action, conquest and resistance inevitable in a nation ruled by self-appointed commanders of loot-inspired militia, direction was placed in the hands of Lewis Milestone, because of his "All Quiet on the Western Front." Too, there are Gary Cooper, Madeleine Carroll, William Frawley, Dudley Digges and James M. Kerrigan, all making notable contributions in the supporting cast which fashions this gripping drama of intrigue, romance and adventure in that part of modern China which is full of dangerous surprises.

The Devil Is a Sissy

THIS is a stirring moralization on the why and wherefore of young crime and an excellent narration on righteousness that might exert some form of influencing control at least over the developing embryo. The story is alive with human drama, psychologically studying the workings of the child mind, first in the environment of the rowdyisms that are indulged in by the neighborhood "gang" of the tenement district, then concluding in the happier conditions of respectability. The idea developed is that the devil is a sissy because he is not tough enough to be good. Freddie Bartholomew, Jackie Cooper and Mickey Rooney, from the ranks of Hollywood's finest juvenile players, are the subjects of the experimentation, which, while basically a preachment, performs the duty in a remarkably natural manner by confining the lesson to interesting happenings in real life. The play is by no means strictly a juvenile performance.

JAMES P. CUNNINGHAM.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—Twenty archbishops and bishops will address the National Catechetical Congress to be held in New York, October 3-6, and attended by 3,000 delegates from every diocese in the nation. Thirty teaching communities of men and women will participate. * * * The N.C.W.C. News Service compares the establishment of a Mexican Seminary in the United States with the foundation of the English College at Douai, France, and the Irish College in Salamanca, Spain, during the persecution of the Church in England and Ireland in the sixteenth century. * * * A "Catholic Hour" broadcast from station El Mundo 19 was solemnly inaugurated recently in the presence of His Eminence Santiago Cardinal Copello, Archbishop of Buenos Aires, Argentina. * * * The annual religious service at St. Joseph's Oratory, Montreal, Canada, held in connection with Labor Day was attended by 40,000 Catholic workers. * * * The Bishop of Valence, France, has appealed for Mass intentions, linen and other clothing and Latin breviaries and other ecclesiastical books for the destitute Spanish priests who have taken refuge in his diocese. In concluding his appeal the Bishop said, "May God, touched by your generosity, preserve our country from the misfortunes that now afflict Spain." * * * There are 76 major seminaries and 264 preparatory seminaries devoted to the education of 15,168 native aspirants for the priesthood in mission lands throughout the world. * * * Reverend Joseph Kung of the Vicariate of Chengtingfu, China, a descendant of Confucius, in the past year baptized 165 converts to the Church. * * * Mother Mary Francis Xavier, who died at the age of eighty-five at the Convent of Mercy in Manchester, New Hampshire, September 10, was one of six sisters of an Irish family of County Cork who became Sisters of Mercy. Five of them were pioneers in building up Catholic educational and charitable institutions in Maine and New Hampshire.

The Nation.—In final Maine elections, the Republican candidates for Senator, Governor and the three House seats won over the Democratic. The pluralities were such that both the Republican and Democratic parties called them obvious omens of their great success in November. The Michigan primaries resulted in the repudiation of Senator Couzens by the Republicans. Senator Couzens had announced that he considered the reelection of President Roosevelt more important than his own Republican nomination. High Commissioner Murphy of the Philippines won the Democratic nomination for governor. Massachusetts Democrats nominated Governor Curley for the Senate while the Republicans were nominating Henry Cabot Lodge, jr. In Wisconsin, Governor Philip La Follette received the Progressives' renomination unopposed. For the first time in many years the Socialist party was not on the ballot. * * * In a speech for the South, delivered in Charlotte, North Carolina, President Roosevelt declared the administration has led the country back into "green pastures." The chief emphasis was upon relative farm prosperity and conservation. The next day, at the Power Conference in Washington, the President started the Boulder Dam generators going and spoke of the new problems of a mature nation, of "high productivity, broadly and equitably distributed, and wisely proportioned with respect to its drain on national resources and to the variety of human wants it is destined to satisfy." * * * Governor Landon, on his way back to Topeka from a happy trip to Maine, said, "The victory parade has been started that will span the nation. . . . The Amercian people are aroused at the waste and extravagance of their national government." * * * The United States Employment Service announced that since its formation in July, 1933, following the passage of the Wagner-Peyser Act, it has made 16,000,000 placements, 3,500,000 in private employment, 7,500,000 in CWA and WPA work relief, and 5,000,000 in PWA and public road and similar regular pay public jobs. Thirty-six states now have services integrated into the federal-state system, and 300 offices are maintained. The U.S.E.S. will gradually become the most important administrative tool of the social security legislation, trying to get the unemployed jobs, and when impossible, certifying their qualifications for benefits.

The Wide World.—Following up their successes at Irun, insurgent forces commanded by General Mola occupied San Sebastian after loyalist troops had retreated to Bilbao. The beautiful resort city was saved from destruction when Basque nationalists made a determined effort to prevent anarchist groups from starting a conflagration. Foreigners, including diplomats, were evacuated from Bilbao, but the Rebels seemed in no haste to press the fight. Important conflicts about which news was sparse occurred south of Madrid where Loyalists in considerable numbers were reported trying to outflank their foes. The Alcazar in Toledo remained under fire, and there was a good deal of air activity on both sides. * * * The Nuremburg Nazi Congress reached a climax on September 13, when Chancellor Hitler addressed chosen groups of his militarized followers. Previously, of course, there had been a great deal of highly theatrical pageantry and violent discourse. A sequence of orators had denounced the Jews and all other opponents, specializing in criticism of the Communists. Hitler himself had witnessed a parade of men in the Labor Front, had ridiculed Russia and had demanded the return to Germany of her former colonies. But the Sunday ceremonial eclipsed all else. Mounting to what was virtually a pedestal overlooking masses of black- and brown-shirted citizenry, he boasted of Germany's military strength, asserting that if he issued a call to demonstrate against a foreign power the answer would be "millions upon millions in rank and file." At the same time he emphasized his desire for European peace. All this aroused, besides anticipated replies from Russia, a con-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

siderable amount of consternation in other countries. The reaction was particularly bad in England, where it was believed that Hitler wished to assert that his government would be represented at no European conference to which Russia was a party. * * * What agreement France has reached with Poland remains a mystery. In addition to making a substantial contribution to General Rydz-Smigly's war chest, the French have also apparently agreed to help modernize Polish industries. This would indicate a plan to make the country relatively self-supporting and so remove the need for economic affiliation with the Reich. * * * Considerable interest was aroused in Paris by a Royalist *Action Française* declaration that U. S. Ambassador William C. Bullitt was a Soviet envoy under the control of international bankers, notably Mr. Baruch. The Ambassador complained energetically to the French government. * * * In London, George Andrew McMahon was sentenced to a year in prison for having thrown a pistol at King Edward VIII on July 16. The defense presented a story that McMahon had been approached by an agent of a foreign power to assassinate the monarch, and that he had thrown the pistol in accordance with a previous pledge given the War Department's secret service. The prosecution labeled this narrative a product of McMahon's imagination.

* * * *

France.—A new strike movement seemed to be forcing the French Republic into an even more decisive crisis than that which greeted the Popular Front government of Léon Blum when it took office. The Popular Front is seriously disturbed within itself, and the Socialist party, which has the largest Parliamentary representation, likewise. The Communist party, necessary supporters of the government, is strongly opposing the Blum neutrality in the Spanish war. Socialists are increasingly drawing away from the Communist party, decrying its pro-Russianism and expressing abhorrence of the recent Trotzkyist trials in Moscow and disillusion with the present Soviet régime. The General Confederation of Labor, however, which is a large part of the Socialist party, has taken a most confusing attitude toward Spain, calling at the same time both for support of the Left Spanish government and for the neutrality scheme of Blum. French conservatives are completely opposed to the Popular Front's attitude to the factions in Spain. The present strike wave, bringing this opposition sharply home, is led by the Metal Workers' Union and the textile workers in the Vosges district. The General Confederation of Labor did not give its official support. The strike started as another "sit-down" strike, with workers occupying factories. Workers claim the employers are not abiding by the agreements which followed the last general strike. They insist that the forty-hour week and collective contract clauses be put into immediate effect and that the wages be raised. They are also protesting the rising cost of living which wipes out wage gains. Employers have insisted they will not negotiate with anybody until the workers evacuate the factories, and, in some cases, when the factories were evacuated under pressure from Roger Sallengro, Minister of Interior, until mass picketing is halted. Premier Blum went to Lille on September 12 to bring workers and employers together with the government for arbitration, but the outcome of his trip was disquieting. Strikers refused to evacuate the factories. Pierre Thiriez, local head of the chamber of commerce, wrote the Premier a letter which many interpreted as an ultimatum from the Right, declaring that the employers absolutely would not negotiate until they possessed their factories, and declaring that if the government was undertaking to impose the ultimate collective bargains, then the government could not expect the employers to sign them.

"World Court of Wisdom."—Following the deliberations of seventy-two scholars at the Harvard Tercentenary Conference, a suggestion was advanced that a "court of wisdom" be established to pronounce authoritatively the conclusions of modern research whenever these are threatened by despotic wielders of political power. A number of questions concerning the make-up and scope of such a "court" were put to four scholars: Professor Etienne Gilson, of Paris; Dr. John Dewey; Professor Bronislaw Malinowski, of London; and Professor Hu Shih, of Peiping. While taking exception to the term "court," Professor Gilson believed that the United States was now destined to preserve the concept of unfettered intellectual inquiry, since this concept is now everywhere threatened in Europe; and he urged that the "international demonstration" given at Harvard be repeated at other universities by men eager to preserve public opinion from certain grave pitfalls. "I beg to add," he said, "that the very fact that any modern state finds it necessary to suppress artistic, scientific or philosophical freedom is in itself sufficient indication that objective truth is against the particular dogmas advocated or prescribed by that state." Professor Dewey was not sure that the time was ripe for the thing proposed, but held that it was surely expedient to agitate for it. Professor Malinowski was especially certain that a closer liaison must be established between scientists and journalists or men of action. "I do not think that science can gain anything by remaining forever behind a Chinese wall of high-faluting verbiage, of academic dignity and technical language," he declared. Professor Hu Shih felt that it was necessary only to strengthen the League committee on intellectual cooperation. This, he suggested, ought to hold some meetings in other countries, notably the United States.

Non-Catholic Religious Activities.—The Social Justice Commission of the Central Conference of American Rabbis has issued a message asking Jews to be ready to suffer for their social beliefs. In discussing present trends in American political development the message declares that "the danger is that the American people will fall into the trap of thinking that the choice is either Communism or Fascism. . . . There is only one way in which the American people can escape the dictatorship and tyranny of Communism on the one hand and the tyranny and dictatorship of Fascism on the other, and that is by establishing a thoroughly socialized democracy. This can be

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

achieved, the members are convinced, without force and violence and bloodshed and through the orderly methods of democratic procedure." * * * By a vote of 466 to 14 the National Conference of Methodist Youth at Berea, Kentucky, voted against the plan of union adopted by the General Conference of the Methodist Episcopal Church which would segregate Negroes and called for a modification so that "no jurisdiction will be determined by racial rather than by geographical bounds." * * * The Washington Federation of Churches estimates that the average annual stipend of the ministers in the national capital is $1,500, or $300 less than the minimum set for the support of an American family by the United States Department of Agriculture. It is believed that the average annual income of ministers the country over is considerably lower than the figures for Washington.

Totalitarianism and the Christian Conscience.—In an article written for the July *Dublin Review* (which incidentally is again becoming a quite indispensable Catholic quarterly), Don Luigi Sturzo bases upon his long and bitter experience an appeal to those who believe that the totalitarian state can ever be a sound guarantee of Christian social morality. By way of criticism of those who would remedy evil conditions by violence, he writes: "What may seem morally inconsistent is that they themselves would never take part in violent ventures, and perhaps have never had a revolver or a bludgeon in their possession. They would shrink from hitting a political adversary simply because he was an adversary; they would not hurt a fly. They would never go about cutting telegraph and telephone wires, or shutting off light and water. Ecclesiastics, moreover, by their nature shrink from bloodshed. But the men of whom we speak, with no remorse of conscience, would encourage, applaud and defend those like Hitler, Mussolini, Maurras or the son of Primo de Rivera, or other *condottieri,* real or imagined, great or small, who collect arms and train young men for the desired *coup.* Such Catholics and ecclesiastics do not want the risks of Fascism, but they want its advantages. But do they believe that they are thus free from offense against Christian charity and morality, and cannot be charged with cooperating in evil? Or do they believe that the end, a given order in the State, justifies the illegal and violent means used by the various forms of Fascism for its attainment? Or do they believe that the order to be inaugurated will not imply that deification of the State that is in the spirit of totalitarianism, and must deprive Catholics themselves of all human means of combating State pantheism?"

* * * *

Our Good Neighbor Policy.—The "willingness to be friends, but not allies," was defined by Secretary of State Hull, before the Good Neighbor League of New York, as the foundation of the foreign policy of the present government. Durable international agreements, or treaties, were urged as peaceable means for the negotiation of business between nations not at war with each other, and to this degree the alliance of the United States with foreign nations was altogether desirable, he further stated; and he hoped that something to take the place of the violated Kellogg pact renouncing war as an instrument of national policy could be worked out. "Collective arrangements" obligating signatories to resort to force when disputes between nations brought them to war, he ruled out. The meeting was presided over by Dr. Stanley High. "The good neighbor," said Secretary Hull, "in any community minds his own essential business and does not wilfully disturb the business of others. He mends his fences, but he does not put up spite fences. He firmly expects that others will not seek to disturb his affairs or dictate to him. He is tolerant, but his toleration does not include those who would introduce discord from elsewhere. He observes his agreements to the utmost of his ability; he adjusts by friendly methods any troubles that arise; he mingles freely in the give and take of life and concerns himself with the community welfare. All of this is in contrast with the hermit who isolates himself, who ignores the community and in his resistance to change decays in a mean and bitter isolation. But the rôle of the good neighbor is a positive and active one which calls upon the energies, the friendliness and the self-restraint of man or nation." As to the present armament program of the United States, Secretary Hull said, "We must be sure that in our desire for peace we will not appear to any other country weak and unable to resist the imposition of force or to protect our rights."

A Knox a Day.—Colonel Frank Knox, Republican candidate for Vice-President, in a general and violent attack on the present administration said at Allentown, Pennsylvania, "The present administration for four years has been giving lip service to security and welfare and today no life insurance policy is secure; no savings account is safe." Pennsylvania state officials then threatened to bring suit against the candidate on the grounds, says the *Herald Tribune,* "that Colonel Knox had imputed instability to Pennsylvania banks in violation of a state statute." Colonel Knox then said that his statement had had reference solely to the value of moneys in which insurance is paid and savings are kept and that no intelligent person would construe it as "referring to the solvency of any bank or insurance company." Insurance salesmen, generally, were still willing to class themselves as unintelligent and object. The President subsequently conferred with leading insurance company officials in Washington at a meeting arranged in August and having no planned relation to Colonel Knox's alarming views. Asked what he thought of them, the President said, "Res ipse loquitur." Mr. Charles F. Williams, president of the Western and Southern Life Insurance Company, stated, "Leading life insurance executives called at the White House today. They advised the President that between January 1, 1933, and June 30 of this year the combined assets of all life insurance companies in this country increased more than $3,000,000,000. The assets now total approximately $23,000,000,000, against $20,900,000,000 at the beginning of 1933. In addition, there are now 2,000,000 more policies in force than there were four years ago."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Communications

THE CAMPAIGN AND THE CRISIS

Syracuse, N. Y.

TO the Editor: Who is thinking honestly? Who can think honestly? There is a large amount of lip service, sarcastic, bitter and hateful, which by its own expression is plain evidence of dishonest thinking, no thinking, or, mostly copy-cat thinking.

Your editorial, "The Campaign and the Crisis," in the July 10 issue of THE COMMONWEAL, prompts this letter since you ask for opinions from your readers.

Only last evening at my club, a man whom I have known since 1916, and who at that time was a strong and militant Wilsonian Democrat, and against the present Mr. Chief Justice Hughes, now a hate Rooseveltite, said, in part: "Economic Royalists—what does he think he means—just stirring up class hatred to help elect himself. Why, he didn't even mention the NRA in his Philadelphia acceptance speech, his pet idea, smashed by our Supreme Court. We sure are lucky in having this brake of nine men to hold back that wild man."

Since I find calm reasoning cannot satisfy my desire to answer such loose thinking, my reply was quite militant, both in defense of the President, and in defense of the purposes of the NRA when it was initiated.

Continuing, my friend said, in part: "Did you ever hear any public man having sworn to uphold the Constitution, not to mention a President, utter the rank, cynical, insinuating remarks about our Supreme Court as Franklin did in his Little Rock, Arkansas, speech?"

This time I calmly referred to Abe Lincoln's references to the Dred Scott decision.

I realize it is not always fair to take individual cases as typical of the majority, or even the average, in such a broad and important national subject, but I know from intimate contact with my fellow club members, associates in business, officials at my bank, broker's partners and clerks, college friends and classmates (I am twenty years graduated) and many others, that this man's wishful lip service is typical of the no thinking, dishonest thinking and permit my repetition, please, the copy-cat thinking of a large number comprising our so-called better classes.

Recently I dined with an executive in our local educational department, and his fiancée. The young lady was bubbling over with thinking, real thinking, honest thinking, her own thinking, prompted partly, no doubt, by the fact that she works for her living at a moderate salary as an assistant in the library of one of our universities.

She said in substance: "Bill [referring to her prospective husband] hates to hear me talk this way. You know he is a native Republican, some call them smug, hard and impossible to change—his family are all that way about politics. My family are Republican, but I do know what I have learned while working for a living during two of the so-called boom years and six years of something else. As I see the President's plan, applying it to jobs and conditions which I know about, he is trying to save the best parts of our American capitalistic system. He wants to fix it or adjust it, as well as possible, within our powers of government, so that we won't hit the ceiling one time and bump ourselves in the cellar the next."

"Oh, the trouble with you," said Bill, "is you pay too much attention to your old economics professor, Wilkins."

"That's the 101th time you have said that," she replied.

Honest thinking, thinking which is inspired by broad knowledge of facts and human nature in all parts of the world, thinking which resulted in Pope Leo XIII's encyclical on labor, issued in 1891, is what we want. It was not until 1933, forty-two years later, that an American President dared to put a Pope's ideas into legislative form as in section 7 of the National Industrial Recovery Act.

Honest thinking means an honest desire to get at facts and a sincere appreciation that we are all put here on this earth to try to do the greatest good for the greatest number. It may take forty more years to get people to think honestly but there are many, many indications that copy-cat thinking will not stand the test of those years.

AN UPSTATE NEW YORKER.

Pasadena, Calif.

TO the Editor: In your editorial, "The Campaign and the Crisis," of July 10, you hinted that the two chief political parties in this country have at bottom in their philosophy antagonstic fundamental views of life. That each party has a Catholic representation strongly in favor of its views; and that, as you subtilized, there must be some kinky thinking along the line: For how can Catholics have antagonistic views of life?

What is the question that divides our thinking on the present all-important social problem? It is pretty well agreed that the ideas in the socio-economic writings of Leo XIII and Pius XI are approved of both in theory and practise by the general run of Catholics. But what is not agreed on is the means by which these ideas can be carried out. And this, I believe, is the result of the national division in political thought. That the deep-rooted difference in philosophy behind the ideology of the parties is clear to the participating Catholics is hardly admissible. The methods of the Democratic party to carry out its ideas of social reform are different from those of the Republican. And all the Catholics are aware of are the methods, and not the philosophy that has determined the course of these methods.

The whole crux of the matter is a shame. The social reform of evils that are infecting the common weal should come first. But it seems that some of the political gaspots have brewed up such a demogogic smudge that the primary considerations for the common good are obscured by an unhealthy darkness. But so it always is when certain types of thinking and acting become a national habit.

Frankly, Catholics are not propagandized enough and subtly through their own papers. But what can be done about that when most of the papers contain nothing but pious piffle and in the face of conditions in which Catholic opinion and action should count for something?

SAMUEL A. R. FAGLEY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

A Faulty Social Order

This Way Out, by Henry Pratt Fairchild. New York: Harper and Brothers. $1.00.

AS HE tells us in the Foreword, Professor Fairchild has "tried to show some of the more serious things that are wrong with the existing structure of society, to discover the logical and scientific methods of correcting these defects, and to show how the individual members of the community, if they will, by working together, can put these remedies into effect." This little book deserves praise for its simple language and its usefulness to those unfamiliar with the terminology of most economic treatises.

In the first fourteen pages, the author describes production, business, ownership, money, prices and profits. This is all well done. On page 15, however, he lays down the astonishing proposition that owners, as a rule, cannot make profits for the reason that the sum total of money available for the purchasing of the product cannot exceed the total cost of production, and this is identical with the total amount paid out in rent, interest, wages and salaries. If the owner is to obtain profit, he must sell the product for more than this total cost of production; but he cannot do this because there is no purchasing power available to provide the required surplus for profit.

The fallacy in this reasoning should be obvious. If the owner should fix his profit at a definite sum and call it a salary, his profit would then be included in the cost of production and could be as easily covered by the selling price as could wages, interest and rent. It is true he may not be able to sell the product at a price sufficient to cover the desired profit, but the reason will not be the mere fact that he is trying to include profit, any more than the fact that he may be including a high scale of wages.

It is unfortunate that the author makes this fallacious analysis the basis of a perfectly sound and important thesis. This thesis is that the entire product of which our industrial plant is capable cannot be taken off the market because of a bad distribution of purchasing power, as between owners and workers. Hence, too much is saved and too little spent. This is the well-known underconsumption theory, but its truth is obscured rather than illuminated in Professor Fairchild's analysis of profits.

The remedy for our industrial maladjustment, says Professor Fairchild, is production for use, not for profit. This end would be attained in a system of Collectivism. The author's endeavors to meet the objections to a Socialist organization of industry are not exceptionally successful. He points out that our great corporations are now operated by salaried managers, and infers that under Collectivism the managers would have as much incentive as they now have under Boards of Directors. But he does not explain who would take the place of the corporations' Boards of Directors nor how the managers would be chosen. These problems are much more fundamental and difficult than that of getting salaried managers to work as efficiently for the government as they do for private corporations.

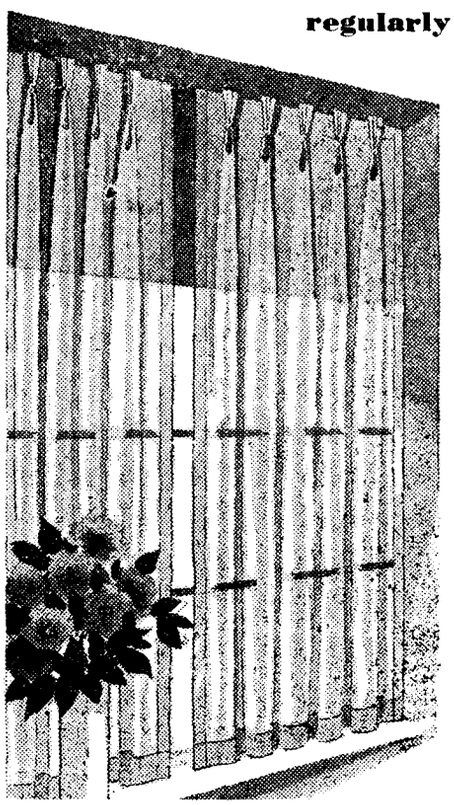
JOHN A. RYAN.

B. ALTMAN & CO.

FIFTH AVENUE 34TH STREET

celanese ninon curtains 3.95

regularly 5.95



filmy, shimmering, luxurious...our finest curtains of their kind, and now inexpensive due to a dramatic Altman purchase. Beautifully made, of 50-inch fabric with 1-inch hem on both sides instead of a selvage, 3-in. hem at bottom. Pinch pleats at top; 2 yards long. Eggshell, white or beige. curtains—fourth floor

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MARYMOUNT DAY SCHOOL AND JUNIOR COLLEGE

1027-1028 Fifth Ave. New York City

Opp. Metropolitan Museum of Art

Pre-Primary, Grammar and High School. Separate buildings for each department. Household Arts, Secretarial, Music, Art, Dramatics, Dancing, Gymnasium. Study abroad. Registration Dates — August 25th to Sept. 28th.

Catalogues on Application

Madonna House Benefit Shop

Proceeds for the poor of the Lower East Side

QUEENSBORO BRIDGE MARKET

59th Street and First Avenue

Telephone EL 5-4794

We Need

A truck will call for anything you do not want. Help the victims of the unemployment situation!

MADONNA HOUSE

Furniture

House Furnishings

Clothing

169-175 Cherry Street New York City

In Memoriam:

G. K. CHESTERTON

THE CATHOLIC POETRY SOCIETY OF AMERICA PRESENTS A JOINT LECTURE on

"POPULAR HUMANISM"

by

JAIME CASTIELLO, S. J.

PROFESSOR OF EDUCATIONAL PSYCHOLOGY AT FORDHAM UNIVERSITY

and

LEONARD FEENEY, S. J.

POET, AUTHOR AND LITERARY EDITOR OF "AMERICA"

PIUS X AUDITORIUM

College of the Sacred Heart, Manhattanville

Wednesday Evening Sept. 30th at 8. P. M.

Tickets at $1.00 may be obtained from the Society's office, 386 Fourth Ave., or at the door.

A Strange Romantic

The Old Man's Coming, by Gösta Gustaf-Janson; translated by Claude Napier. New York: Alfred A. Knopf. $2.75.

"THE OLD MAN'S COMING" is the translation of a Swedish novel by a man who considers himself "an incurable idealist." He is also an incurable romantic in a rather strange, intellectual and, I imagine, very Scandinavian way. The protagonist is a thoroughly romantic hero, except that he corrects himself by repenting. One of the unusual things about the novel, incidentally, is that when the hero appears, eighty pages from the end and after 413 pages of expectation and preparation, he is not a disappointment. The old man, Charles-Henri de Grévy, was the sum of innumerable worldly powers and a success in an indefinite number of activities—financial, archeologic, intellectual, artistic and amorous—and then he left the country for twenty years and let people try to resolve the situations he had put them into. Or they had built in reaction to his masterful activity.

We are brought to the scene when the crisis of his return is imminent, although the characters do not realize this. On his estate, decayed for twenty years, live his former mistress and her three children of various degrees of legitimacy, several old servants and several new ones. Brought in also are his old lawyer and business associate with a new wife, and his sister and her tyrannized niece. These are the characters of the book, but several are not sufficiently in the structure of the novel, and none of them is really set up to the stature of living reality. This is partly because the book is not a thorough success and partly because the whole environment, with that peculiar Scandinavian tone, is so strange to an American reader, and partly because the work is perhaps primarily a morality play. The characters are only required to live fully in their relation to the Old Man. On the climactic Easter Eve when he returns they are to give living personations of moral and political conditions, and enough of them do this sufficiently well to make the book, if not thoroughly, appreciably successful.

That Easter Eve is played in the old-fashioned tumult of an extraordinary storm. This seems to emphasize that the effect sought is of poetry, or perhaps grand opera, as well as of prose. Moods and nerves and conditions of the world are projected not only by action and talk but also by figures and devices which are queer and sometimes naive and generally rather chaotic, but often effective. The moral problem itself, around which the novel is built, is strictly and logically, if pedantically, propounded. The dénouement is thus a relief, and Charles-Henri lives up to his build-up because he presents it so clearly and simply. He was a proud man who was always right. He wanted everybody to do the right things he told them to do and, slavishly, to admit the righteousness. All these people did wrong when his yoke was lifted and all of them wronged him. He came home to forgive them and to do good himself without forcing others to admit he was good and without forcing others to act correctly as he dictated. He was forced to the edge of ironical wrath when they

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

refused to admit he had anything to forgive them and when most of them maintained their hard, carefully assorted evil ways. The evils are the afflictions of the world: avarice, cowardice, hate, pettiness, indulgence, and the others, and the hero's solution is very close to charity.

PHILIP BURNHAM.

Might and Right

La campagne d'Ethiopie et la pensée politique française, by Yves Simon. Lille, France: Societé d'Impressions Litteraires, Industrielles et Commerciales.

WHEREVER political shrewdness makes things complicated, the simple and unpretentious voice of the moral conscience frequently penetrates them easily and shows the road which would provide the best way out. The book of Yves Simon confirms this old truth. Its author is a young philosopher, member of the staff of the Institut Catholique in Paris, and he wants to speak as a philosopher and not as a politician. This does not exclude the fact that he masters the details of the political aspect of the question in a degree never attained by the mere politicians. His brilliant abstract of the history of Franco-Italian relations and of Ethiopia's entrance into the League of Nations proves this. But then he speaks with the unperturbed voice of the moralist. He ably refutes the reproach that the defenders of Ethiopia were supporting the idea of "absolute morals." The *facta contingentia,* he explains, have to be taken into account; but the burden of proof that they void the existing rule has to be borne by those who assert their existence and who utterly failed in this duty. He then distinguishes his case from that of those who sought to profit of the Ethiopian conflict for the promotion of their anti-Fascist aims, but easily demonstrates that justice would have required the nation which was the author of Ethiopia's application for admission into the League strictly to defend that country's independence. He rightly demonstrates that the improvement of Ethiopia's interior situation could be expected from the administration of the Negus practically as quickly as from the armies of the conqueror. In this connection there is one phrase which in the meantime has proved prophetic: "One will no more [after the conquest of the country by the Italians] photograph cut hands, but there will perhaps be more cut heads, which nobody will be allowed to photograph" (page 69).

There was a great deal of courage required before such a book could be written in the France of 1935. Of a certainty, there have been other Catholics who upheld similar views, and it is to the credit of the newspaper *Aube* that it provided them a daily tribune. But they were after all an exception. Had they been able to determinate the foreign policy of France, we might be nearer the Christian ideal of peace. Nowadays force again rules the roost. But even its success should never allow us to give it a kind of moral sanction. Right remains right, and French Catholics can be congratulated upon the fact that the book of Yves Simon will permanently testify that part at least of them were conscious of their duties.

F. A. HERMENS.

GENIUS AND RELIGION

In WRESTLERS WITH CHRIST (304 pp. $2.50) Karl Pfleger, whose own genius is for religious psychology, writes of seven other men of genius who have this in common—they all wrote books, and whatever mistakes they made, they did not make our normal one of taking Christ for granted.

Four are Catholic: G. K. CHESTERTON, the adventurer of orthodoxy, PEGUY, who championed the Church but never found his way to the Sacraments, LEON BLOY, whose Catholicism seems to have been so violent as to be rather for admiration than imitation, and SOLOVIEV, the greatest of all Russian converts. Two are Eastern Orthodox, DOSTOIEVSKY, "the man from the underworld," and BERDYAEV, whose errors are to be forgiven for the magnificence of his thought. The seventh is ANDRE GIDE, once a Catholic convert, now a Communist.

SONGS IN THE NIGHT (244 pp. $2.50) by a Poor Clare Colletine is the perfect book for anyone in doubt whether too much religion (and especially mysticism) may not after all be a little morbid and depressing. The author calls the second part of it "A Little Book of Pure Joy," and the whole of it might have been called so, or better still "A Great Shout of Pure Joy." She not only is widely read in the best of the mystical writers, not only can interpret mystical experience clearly herself, not only is intensely happy, but—as a crowning grace—she can write.

Holiness Without Tears

All enterprising teachers, especially mothers, want something new in the way of children's prayer-books. Well, here is one by Father Bliss which is certainly new. It contains twelve large pictures in which a great deal is going on, and he calls it A RETREAT WITH ST. IGNATIUS (80 pp. $1.25). The plan of the "retreat" is for the child to look at the picture, and see what he can make of it, then read the explanation, then go back to the picture again. We have tried it, and it works. A WEEK OF COMMUNIONS (88 pp. $1.00), for children slightly older, say from ten up—also aims at teaching children mental prayer. The author, a Holy Child nun, who writes under the name of "Lamplighter," has devised the book very cleverly, to start them, as she says, on their own prayer-making. Each meditation is written around a scene in Our Lord's life.

SHEED AND WARD

63 Fifth Avenue New York

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

College of Notre Dame of Maryland
Charles Street Avenue, Baltimore, Md.
A Catholic Institution for the Higher Education of Women
Affiliated with the Catholic University of America
Registered by University of the State of New York and by the Maryland State Board of Education. Accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland. Members of the America Council of Education. Courses leading to the Degree of Bachelor of Arts. Address Registrar.
NOTRE DAME PREPARATORY SCHOOL
Resident and Day Phpils *Address Secretary*

ROSEMONT COLLEGE
Rosemont, Pa.
Conducted by the Religious of the Society of the Hold Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior Year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

ACADEMY OF ST. JOSEPH
IN-THE-PINES
BRENTWOOD, LONG ISLAND
Boarding School for Young Ladies
Preparatory Collegiate. Affiliated with the State University.
Complete Courses in Art, Vocal and Instrumental Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

BETHANY REST HOUSE
(Conducted for Women by the Maryknoll Sisters)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass
REASONABLE RATES
Sr. Directors, BETHANY HOUSE, Ossining, Maryknoll, P. O., N. Y.
Tel. No. Ossining 1452

TRINITY COLLEGE
WASHINGTON, D. C.
An Institution for the Higher Education of Women
Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.
For particulars, address
THE REGISTRAR OF THE COLLEGE

GOOD COUNSEL COLLEGE
White Plains
WESTCHESTER COUNTY NEW YORK
Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard Courses in Arts and Sciences, pre-medical
Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty Minutes from New York

Ravenhill
GERMANTOWN, PENNA.
Boarding and Day School for Girls
Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

St. Hilda Guild, Inc.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

Temperate History

The Tudors: Personalities and Practical Politics in Sixteenth Century England, by Conyers Read. New York: Henry Holt and Company. $2.50.

IN THIS readable survey Mr. Conyers Read, an authority on the subject, interprets the Tudor age in terms of its several monarchs. In the main, he has done a commendable job. One may not agree with all the conclusions, but there is much judicious exposition. Mr. Read shows that he has studied works from the pens of men with interpretations as divergent as those of Froude and Belloc. The book has sufficient detail for its purpose, but most noteworthy are the general inferences which usually prove sound scholarship. Cardinal Wolsey comes out in his true colors as the wise diplomat that he was. Henry VIII's cultural contributions to the Renaissance learning in England are not passed over as they are by some writers far too much preoccupied with his six marriages. Henry is not whitewashed, but we get a more balanced account. Mary Tudor is called the most merciful and the most honest of her family, a view that would greatly irritate Froude. The Jesuits are credited with the revival of Catholic faith in England during the 1570's and also with much of Ireland's nationalism under Elizabeth. Although the author gives a fair appreciation of Elizabeth he finds no evidence of constructive statesmanship in her entire reign. The survey is graced by a series of portraits of England's Tudor sovereigns.

Arabesque

A Mad Lady's Garland, by Ruth Pitter. New York: The Macmillan Company. $1.25.

MISS PITTER'S poetry, says John Masefield, in the introduction to this book, is "mostly playful. . . . At first reading, it will be plain that Miss Pitter has a lively sense of fun with which to wing her mockery, as well as a delicate ear for the choicer cadences of English verse." The sense of fun, however, is of that dubious kind that has an acid reaction. The wit is brittle and very involved. But Miss Pitter has a fine ear for the more subtle prosodies and in the one serious poem in the book, "Fowls Celestial and Terrestrial," she has a jewelled and arabesque beauty that is quite rare and fine.

CONTRIBUTORS

RICHARD PATTEE teaches at the University of Puerto Rico, Rio Piedras, Puerto Rico.

ANNA BLANCHE MCGILL sends this article from Dallas, Texas.

REV. PETER MORAN, C.S.P., is stationed at the Church of St. Paul the Apostle, New York City.

BERNARD COFFIN is a new contributor to THE COMMONWEAL.

FRANCES FROST is the author of "These Acres," a book of poems, and "Innnocent Summer," a novel.

RT. REV. MSGR. JOHN A. RYAN is professor of moral theology and industrial ethics in the Catholic University of America, and director of the Social Action Department of the National Catholic Welfare Conference. He is the author of "A Living Wage," "Social Reconstruction" and "A Better Economic Order."

PHILIP BURNHAM is a member of THE COMMONWEAL staff.

F. A. HERMENS is associated with the department of history at the Catholic University of America.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED